Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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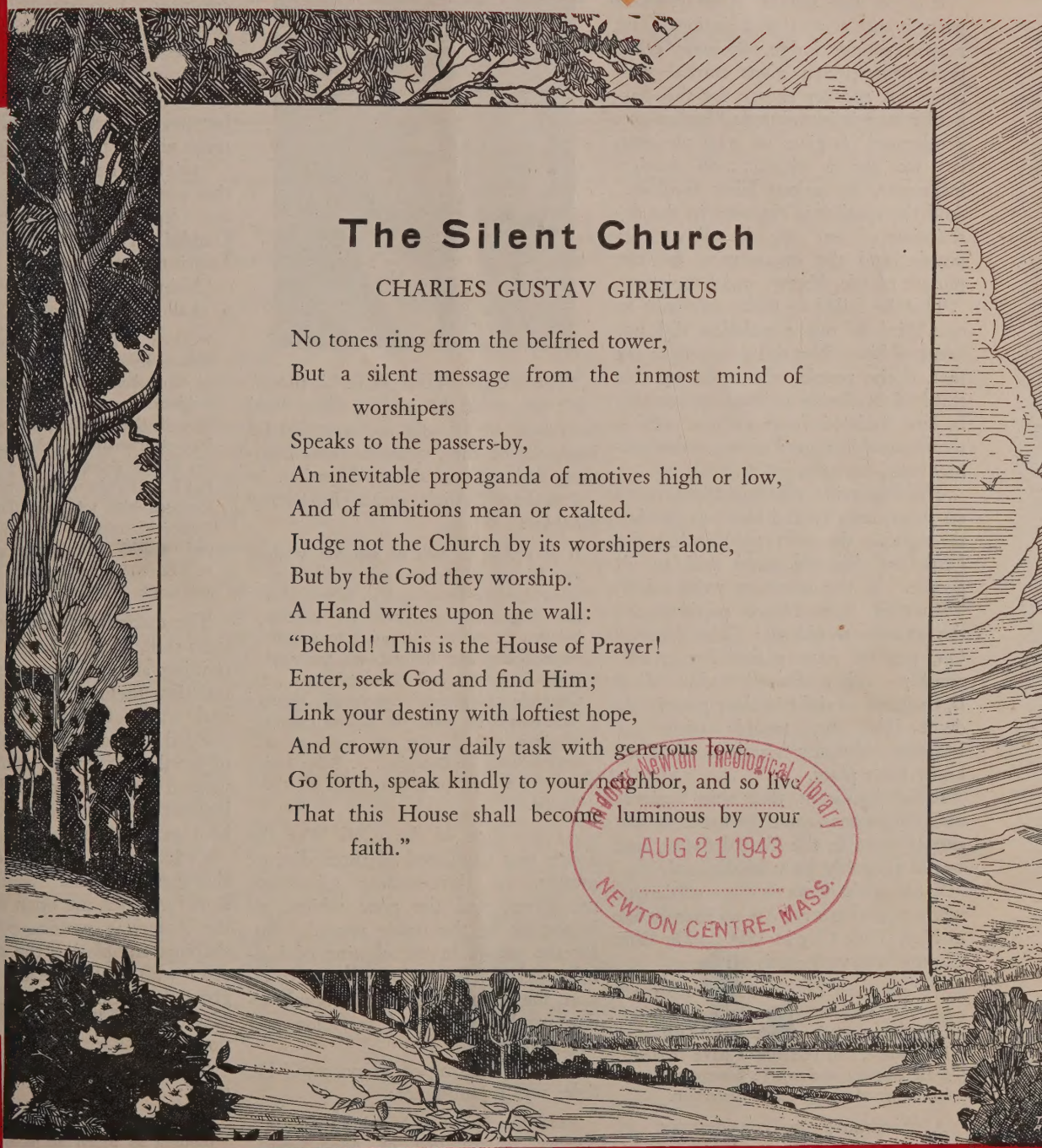

The Silent Church

CHARLES GUSTAV GIRELIUS

No tones ring from the belfried tower,
But a silent message from the inmost mind of worshipers
Speaks to the passers-by,
An inevitable propaganda of motives high or low,
And of ambitions mean or exalted.
Judge not the Church by its worshipers alone,
But by the God they worship.
A Hand writes upon the wall:
"Behold! This is the House of Prayer!
Enter, seek God and find Him;
Link your destiny with loftiest hope,
And crown your daily task with generous love,
Go forth, speak kindly to your neighbor, and so live
That this House shall become luminous by your faith."

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Cross-Questions with No Answers

A Southern Business Man Speaks Out on the Race Question

ARCH TRAWICK

Nashville business and professional men decide to make a four-day goodwill tour to towns and cities within the Nashville trade area.

It is in the month of May. The party is met at a railway station. The mayor, county judge, or some other prominent citizen gives cordial welcome. A speaker chosen for this particular stop is introduced: "Ladies and gentlemen! It gives us great pleasure. . . . we are a city . . . no foreign influences, no serious labor troubles." And the speaker is eloquent in the description of our city, its climate, its people, and the opportunity for the pursuit of life, liberty, and happiness.

That he failed to make reference to one third of our population did not occur to him. Nor did the speaker say that, if the people who make up this third of Nashville citizenship were to become isolated from current affairs, there would result great embarrassment and inconveniences.

The Nashville representatives move on from one city and town to another throughout the area proclaiming the gospel of friendly good will to all people. If the question were asked, "What of your Negro population?" the answer would be: "The Negro? Oh, yes, we have a fine Negro citizenship. They are all right. That is, they are all right in their place. We don't have any trouble with our Negroes. Not any trouble at all. They know their place. . . ."

It is significant that this business man's statement could be made in any city or town in the United States, and would probably be unchallenged.

What is the basis of the tradition of white superiority? An address made in New York City in 1814 by De Witt Clinton was well received:

> We can boast of our descent from a superior stock. I refer to our origin from those nations where civilization, knowledge, and refinement have erected their empire; and where human nature has attained the greatest perfection.

A hindrance to consideration of matters of race is the traditional prejudice against talking about a subject that is assumed to be definitely settled. This is in a measure true of all minority groups, and especially so when the "Negro Question" is mentioned.

"The Negro is all right in his place." "We know the Negro." These bold assertions are usually accompanied by instances of care, consideration, kindness, and even of sincere affection.

Jonathan Daniels writes in *Survey Graphic:*

> It is useless to talk of solution while any important group—in the South or anywhere else—continues to believe that the Negro is inherently an inferior being. . . . If we are going to assume responsibility for Borneo, we must get ready in Boston and Birmingham. . . . Certainly a nation concerned about "freedom from want" in Malaya cannot consider that it has no concern or responsibility in Georgia. . . . Color and want are not problems only of the Pacific.

At the time of the Civil War the South was composed of three distinct groups, the slave-owning aristocrats, the slaves, and the poor whites, all important in the order named. But for the results in the election of Lincoln and the Emancipation Proclamation, the status of the white South today would be one of servitude and degradation.

In "The Making of Tomorrow," De Sales says in substance:

> Racial discrimination has always been a major preoccupation of Anglo-Saxon people whether they live in England, Australia, America, or India. . . . Yet it is true that the general trend of Anglo-Saxon development has been directed against racial discrimination—the American Civil War could not have been fought without a general moral inc tive.

The roof of the world shelters a mon household for man and his fe creatures. Fundamental principle respect, integrity, and justice will r for peace, harmony, and prosp The world is now divided bet ruler people fighting for control of ject people, and there will be no until subject people become free.

India! What of India? The v that come to us from this great en are feeble, inarticulate, confu Gandhi! Nehru! Civil disobedie Imprisonment!

"Nehru, Letters to His Daughte a challenge to thinking people:

> Western civilization is based upon philosophy of Christianity. The grov of Christianity in the ages has m millions revere the name of Je though they seldom follow his tea ings—Christianity is the dominant re ion of the dominant people of Eur But it is strange to think of Jesus and compare him with his loud-voiced lowers of today with their imperiali and wealth. The Sermon on the Mo and European-American Christianity amazingly different.

The earnest, faithful groups len their skill, sympathy, and experien training and leading foreign-born teaching them the manners, cust and ways of American life are warded by many outstanding exan of worthy citizens. As these men women from other lands develo language, manners, and attitudes become acceptable.

Civic clubs open classificati churches, schools, business, pr sional avenues, are open to them. the American melting-pot, proces shaping, completing the rounded acter who shall take his place in great American way of life. But Negro and all non-white are e tions.

Robert R. Moton makes this ment:

> The Negro is segregated in pul thought as much as in public carri There is no regulation as applied a white man. Everything is avoi that may embarrass the white ma everything is applied to the Negro "show the Negro that he is an inferio

(Continued on page 716)

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

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The Call of the Carpenter

WHEATON PHILLIPS WEBB

'here is a figure who appears and disappears in the c of history. He is known by his tools and by the way has of casting in his lot with hopeless idealists and h splendid dreamers. I have looked for him as I ned the pages of great histories, and whenever the n is on the point of becoming a legend and a mem-, it is precisely then that someone sees him again.

'One Sunday morning in April, 1607," writes F. G. sburgh in "Henry Hudson, Magnificent Failure" *lational Geographic,* April, 1939), "a man and a boy ode briskly along the London street known as shopsgate. Pungent smells of fish and pitch and tar ated up from the Thames whence they had come.

" 'A sea captain and his son,' you might have guessed, t you hardly would have suspected either their desti-tion or their destiny. They were bound for the little urch of St. Ethelburga to receive holy communion fore beginning a dangerous voyage.

"They probably looked very little like figures of gedy as they walked along together with head high, ch secretly proud of the other. Yet in little more than ur years from this day their dreams and voyages were ted to be cut short in the icy North American waters murderous mutineers. . . . The captain's name was enry Hudson."

It is a compelling story: after four years of discovery at would immortalize his name, the crew of his ship, Discovery," mutinied in the cold waters that were later bear the name of Hudson's Bay. With his little boy d seven ill members of the crew, that gentle, compas-onate Christian was set adrift—and one other: Staffe, e ship's *carpenter,* who had been loyal to Hudson, but ho had been spared, "probably in the belief that such a out seaman would be useful on the long voyage home. ut the sturdy Staffe would have none of this.

". . . 'As for me, I will not stay in the ship unless you rce me.' . . .

"Accordingly they allowed him to get his clothes and ols, and the carpenter took his place in the shallop for he love he bore Hudson.

"This unsung hero, Hudson's carpenter, had sailed with him before.

"He planned to hoist the little sail and follow the vessel in the hope that the mutineers would relent. Meanwhile those worthies were sacking the ship like a crew of pirates. . . . But finally they hoisted sail and slowly stood out of the ice, the shallop towing behind. Then one of their number cut the rope and the little boat with its tragic cargo quickly fell away astern. . . . nothing was ever seen again of Henry Hudson, John Hudson, or any of the seven men with them."

But the intriguing figure is the carpenter. Who was Staffe? What madness compelled him to cast in his lot with doomed men and a broken dream? What a man he is, as he stands there in the shallop, following the mutineers with his eyes until they have disappeared beyond the sound of his voice as he pleads for Hudson! Who was the carpenter who lived redemptively for the highest on a bleak coast?

I read on in the epic of history, and many times I saw the carpenter cast in his lot with the lost and the be-trayed and with those who had lived to find a North-west Passage and who had failed. Sometimes I found him in lonely countrysides, and sometimes where cross the crowded ways of life. You would never forget him, once you had seen him plainly!

There is that time the gentle folk who lived on the little island of Tasmania recognized him. Let Stanley Jones tell the story as he relates it in his book "Is the Kingdom of God Realism?" (Abingdon-Cokesbury Press):

"The passing of the natives of Tasmania is one of the saddest blots in human history. The general who gave the order that the natives of that land should be rounded up and killed was in church on the Sunday before he gave the order and in church the next Sunday. Christianity flanked his decisions, but did not control them. But the natives slipped through the advancing lines of troops, and when the troops reached the other end of the island, most of the natives were back again in

the native haunts they loved so well. But the decree for their rounding up and extermination had gone forth, and a Methodist local preacher, a *carpenter,* who had gained their confidence and respect and love, persuaded them to go to a small neighboring island, where they could be spared extermination. They trusted him and went. But on the island they wasted away partly from nostalgia and partly from lack of resources. They would stand on the cliffs and look toward Tasmania and with tears streaming down their faces they would stretch forth their hands and cry, 'My land, my land!' A race with its roots torn out of its native soil died of homesickness."

Again it is the carpenter who is the center of the picture. We shall never know his name, but he haunts us with the vision of a compassion that will never die.

What is the call of the carpenter to our time? When Henry Hudson was adrift, the ship's carpenter was at his side, and his tools were in the boat. Our civilization is adrift on angry seas. Is the heart of the Carpenter-Christ the heart of the church? Are His beatitudes in the boat? Is the cross there for anchor?

The men of Nazareth looked upon Jesus, astonished at the miracle of love they beheld, unwilling to believe their hearts, and asked, "Is not this the carpenter?" Yes, the carpenter—but how much more! For he whose hands had gripped hammer and saw to fashion for every experience that life holds from the cradle to the coffin is he who said, "My Father worketh, and I work." Listen to the deep voices of the soul, and you will hear the sound of his hammer.

If you dare to believe in the greatness of God, to turn your back on the small, the easy answers, you will not be dismayed by the earth-shaking violence of our time. A thousand shall fall on thy left hand, and ten thousand on thy right, and, the Psalmist notwithstanding, the pestilence *may* come nigh thee. But no power of hell itself can eclipse permanently the passionate devotion to liberty, to justice, and to righteousness.

One of the admirers of Julian the Apostate, at a time when Christianity seemed to be eclipsed, taunted a Christian with "What is the Carpenter doing now?"

"He is making a coffin," was the answer.

Dare we believe that even now Jesus Christ is preparing a coffin for the corrupt societies, the conspiracies of blood, and the confederations of doom that are breaking themselves against His kingdom in this hour? How simply the kingdom of the Carpenter began! "Picture the carpenter's shop," writes T. R. Glover in his book "Jesus in the Experience of Men" (Harper); "a customer drops in and orders a plow to be made or a yoke, and the carpenter agrees to make them. Next day you can see him busy with it, bending over his bench, wiping the sweat from his face. You see him on the Galilean road, dusty and dirty with travel. You see him sitting by the roadside with a crowd of his friends, as they hand him bread and he passes them the salt. You see him drop off to sleep in a boat from sheer fatigue; and at last you see him hanged on a cross. And then, within one generation, they say the world is going to be judged by that crucified carpenter. It is incredible; and yet mankind at its soberest and quietest has age by age said that it cannot think of anybody else."

That hammer of Christ, to paraphrase the gentle old German mystic, Jacob Boehme, "is a hammer that can strike my bell." His words are hammers that ring a peal of bells in our lighted hearts as we follow the Carpenter the foundations of whose many mansions do crumble!

The Small Sects

Harold Preece

War is bringing dizzy headaches and golden op tunities to the nation's approximately 200 small relig sects ranging from groups with a score of members s as the Church of Jesus Christ (Cutlerite Mormons) the ever-growing Assemblies of God with more t 150,000 members.

Whole congregations of the numerous Holi denominations are being disrupted in the rural So traditional stronghold of the small sects, as their m bers move to production centers to take war jobs. the first time in their lives, these people are draw decent wages and can afford things which their den nations frowned upon as "worldly and sinful"—inc ing decent clothes, amusements, and competent med attention.

War migration has also cut into the normal collecti of some sects. Rev. J. D. Bright, state overseer of on the four Tennessee denominations operating under bitterly contested name of the "Church of God," c plained in a recent issue of the *Church of God Evan*

"My heart has been disappointed something terrible visiting ministers and having them report to me that most substantial part of the membership had move defense projects, and although their names were still the membership roll and they paid tithes and gave o ings while near the church, now, even though they w making double, triple, and quadruple what they m when residing near the church, no tithes are going b home to support the lonely, struggling pastor. No o ings are being sent back on the church debts or inci tal expenses."

Another striking effect of the war is the failure of small sects to uphold the troditional pacifism written i many of their creeds.

Historic churches with small memberships such as Mennonites and the Brethren have stuck by their tr tional policy of non-resistance; that most militant of little sects, the Jehovah's Witnesses, has seen one m ber after another go to prison for failing to report induction. But these are rare exceptions.

The Assemblies of God, for instance, officially op war. Yet, not more than twenty of their young men now confined in camps for conscientious objectors; Bright's Church of God reports that not one member minister is in one of these camps.

Many members of small sects, including Holiness Adventist communicants, have been assigned to n combatant duties upon being inducted. But many b brought up in Holiness denominations are seeing ac service, and it is a testimonial to the small sects that t members in uniform show a high degree of loyalty denominational ties.

The small sect papers print page after page of let from members in uniform, telling how they are hold out in their faith and resisting the inevitable temptati of military life.

Some of these boys, aided by their denominations, zealous proselytizers in the camps. The Assemblies God are publishing a breezy, two-color paper for sold entitled *Reveille,* and it is given mass distribution in camps by men who have been inducted from t

(Continued on page 713)

A Call to Prison Visitation

Why Not Save Human Scrap?

MARVIN W. TOPPING

ave scrap! Every day we are reminded by press, o, and poster to save scrap metal, scrap paper, and p fats; why not save human scrap? In our jails, workses, and prisons are thousands of men, women, and dren representing practically every area of our coun- These prisoners are the scrap of humanity that the istian church has a sacred obligation to try to save. w long will it continue to pull in its skirts and do ning about salvaging them?

uther Burbank once said, "Every weed is a possible ver." By this statement of faith in the vegetable king-, this great scientist meant, given proper cultivation care, given a chance, even the lowly weed might ome a flower.

ur Master had this faith in *people*. He believed that, n proper cultivation and care, given a chance, even worst of them might become flowers in the kingdom God. He manifested this confidence in people by seek- and saving the scrap of His day. He was a friend of ers. He sought the lost.

o the followers of Christ today have this faith of ist in people? Then why are they not demonstrat- it by seeking and saving these men, women, and chil- n in prison uniform—the most important scrap of our ? With the exception of a relatively small number nsane and feebleminded, these violators of man's law, in many instances God's law, are capable of better ng. The task of the Christian church is to save and aim them by directing their thwarted lives down the ight and narrow path of Jesus' teachings.

he Christian church is rendering remarkable service he men and women in the armed forces. Although it ds to do much more for them, it nevertheless has en a step in the right direction for a positive program their welfare.

cannot help pondering the influence upon men, men, and children in our penal institutions were istian men and women to show a similar concern for ir welfare. "I am beginning the eighth year of a nty-five year sentence, and you are the first minister he Methodist Church to call upon me." These were words of a Methodist lad to me on one of my visits near-by prison. I am stunned by the number of men, men, and children in our jails, workhouses, and ons who have been completely forgotten by their rches, and are *never* visited by a religious man or man.

here is an unusually high rate of recidivism in crime, ecially certain crimes. Many inmates serving a sen- ce for the first time will be back for the second, and even greater percentage of those serving their second tence will be back for their third. To what extent is passive indifference of the Christian church toward se men, women, and children, both while they are in son and upon their release, responsible for their repe- on in crime? Would their repetition in crime be less Christian people took an interest in them? Why not and find out?

Religious teaching of some kind is offered in our prisons, but there is reason to fear that it is neither of the best quality nor adequate. An inquiry by the American Prison Association, in cooperation with the Commission on Prison Chaplains of the Federal Council of the Churches of Christ in America, revealed that there were only 61 full-time Protestant chaplains in as many state and federal correctional institutions of the United States, and only 68 part-time chaplains serving the persons confined in 72 other institutions; but the 61 institutions having full-time chaplains had an approximate population of 100,000 persons, or slightly more than half of the average population of all state and federal institutions in 1940. All but nine of these institutions had 500 or more inmates, although none had more than one full-time Protestant chaplain. Such is the existing ministry of religion to the men, women, and children in our state and federal prisons. It is even more deplorable in our jails, workhouses, and lockups. This is regrettable since it is in the jail, workhouse, and lockup that most of our first offenders appear and the opportunity of reclamation is greatest. Moreover, I wonder what credit the Christian church today can take for the religious teaching that is offered in our prisons, since in only one case was the salary of the full-time chaplain paid by the church, and that by a council of churches. The other chaplains were paid from public funds.

I am aware of the partial truth with which Christian ministers and Christian people justify their self-satisfied complacency about these unfortunate humans; namely, that their concern should be to get people into the church's program, thereby preventing their criminal behavior. The medical profession seeks to prevent as many people as it can from getting sick, but, once they get sick, it does not fail to treat them. In fact, it might be a safe conjecture to say that its greatest effort is in treating people who have become physically ill. The social task of the Christian church, while educational and preventive, should also be to care for those who are spiritually and morally ill.

It is surprising that The Methodist Church should be so indifferent to prison reform when John Wesley displayed such a profound interest in it. He even considered the prisoner's welfare a religious duty when in his day it was an almost unheard-of thng to consider a prisoner human even. From September, 1738, to July, 1739, Wesley made 67 visits to jails in London, Bristol, and Oxford. The keeper of Newgate Prison on one occasion became offended at the cries of prisoners Wesley converted and denied him admittance, but he later withdrew the denial. In addition to visiting prisons, Wesley started prison missions and deplored vehemently the wretched conditions existing in the prisons of his century.

Why is The Methodist Church leaving the prison ministry of Wesley out of its program today? When the Conference of 1778 formally regarded it as a duty of

(Continued on page 713)

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L. O. HARTMAN, Editor and Manager

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Apologia pro Communism

Earl Browder, titular head of the Communist Party in America, has written an interesting book which he names "Victory—and after."* The seventh of his published volumes, this text is significant in its own right. Already 200,000 copies have been circulated. The thesis of Mr. Browder's twenty-one chapters is that the war against fascism must be won at all costs, and that the Communists in America have set party considerations aside "for the duration" in order to promote national unity to this end. To a degree, therefore, this work is an astute apology for the Communist point of view. Any fair-minded reader will admit that the author proves his main point. Likewise, any fair-minded reader will hesitate to accept all that he advances in support of his position.

"Victory—and after" opens with a discussion of the war in general and continues with a description of the relation of the various political groups in America to national unity. Seven chapters deal with the major units composing the United Nations. The final pages express the author's beliefs concernng the "Economics of War" and his prophecy regarding the nature of the postwar world. The book is eminently readable, but not particularly well written.

However, people of all shades of political and economic opinion should learn what Mr. Browder has to say. He is one of the foremost spokesmen for Soviet Russia. Already we are indebted to her beyond the power of words to express. Moreover, we shall be obliged to cooperate with her after the conflict if world peace is to be maintained. This bo an important aid in the making of that new A can mind so essential to such cooperation. Fur more, we need to know the Communist point of in the light of facts rather than of prejudice. exposition surprises us out of our complacenc showing how frequently the Soviet power has correct historically. Incidentally, Mr. Browder his disrespects to Norman Thomas and Martin But his cynicism must be measured in the light jail sentences, imposed on very slender excuses.

*Victory—and after. By Earl Browder. International Publishers: New York. Price, 50 cents.

Chinese Exclusion Upheld

Continued opposition to modification or repe the Chinese Exclusion Act was registered by American Federation of Labor when its exec council, meeting in Chicago last week, took u mous action to that effect. Confronted later w barrage of questions at a press conference, Pres William Green of the AFL set forth the theory Chinese are not so readily assimilated into Ame culture as are people from other countries. A what that had to do with the business of the A can Federation of Labor, Green replied, accordi an Associated Press dispatch: "In addition to ou terest in economic problems, we are also very interested in social problems."

At a time when better understanding betwee tions is invaluable, such action as that taken b AFL executive committee can hardly be regard helpful.

Encouraging Developments

Since the recent race riots that shocked the into an awareness of the problem now facing as well as South, there have been several encour developments looking toward the promotio interracial cooperation and good will in the U States. Most notable among these was the meeti Atlanta, Ga., of thirty-one outstanding Sou leaders, white and Negro, who pledged themsel work for "every guarantee of equal opportunit the Negro in every part of the United States. ringing "new declaration of American princi the group called upon President Roosevelt to ap a national committee on race and regional de ment constituted of representatives of all races a public and private groups. A Southern Re Council was set up to take the lead in a swe program of social and economic reconstruction South. Temporary co-chairmen of the new co will be Professor Howard W. Odum of the U sity of North Carolina, and Dr. Charles W. Jo Negro sociologist and member of the Fisk U sity faculty. One of the prominent leaders pres the Atlanta meeting was Bishop Arthur J. Mo the Atlanta Area of The Methodist Church. developments in the North include the appoin of an Interracial Commission of ten perso Governor Raymond E. Baldwin of Connecticu of a new State War Council Committee on Dis nation by Governor Thomas E. Dewey of New

A MODERN PROPHET

Among the signs of the times in the theological rld is the present reaction from extreme liberalism. r several decades previous to the war, man had en extolled as self-sufficient. His mind had been garded as all-comprehensive in its capacity and eep. We had become proudly self-reliant. We re very sure that, given time enough, man could sily bring everything under his power and control. t now the war and its revelations have cast a long adow of doubt upon many of our beautifully com-ete patterns of life. Earnest leaders are beginning reexamine the dogmas of liberalism. They are ain on the search for the living God by whom all ngs were made and upon whom all things depend. It is a dangerous time. Extreme conservatives e once more beating the tom-toms for Biblical liter-sm, hard and fast Calvinistic interpretations, for nd traditionalism, and for fascism in religion. The ril is that, to satisfy our hunger for truth, we may given not bread but a stone. The fundamentalists e rallying their forces for a grand trek back to the rk ages of religious thinking.

Comes now a prophet. He is a Russian. He is a ofound thinker and a warm religionist. Liberal in s outlook, vital and fearless in his thinking, he vertheless holds in high respect the teachings of the ble, and the best theological interpretations of the nturies since the death of Christ. Nicolas Berd-ev is a leader for these times. An exile from his tive land, he is a teacher of theology in Paris. A mber of his books have been translated into Eng-h. Three of them, "Freedom and the Spirit," "The eaning of History," and "The Destiny of Man," ve arrested the profound attention of American holars. He has a vivid style and a penetrating ind. A brief survey of some of his stimulating sen-nces will serve to show why this modern prophet as commanded the attention and respect of theolo-ans in all parts of the world.

A hint concerning his approach to the great mys-ries is revealed in two quotations. The first of ese is a negative statement in which Berdyaev says:

> The mistake of modernism consists in the attempt to subordinate religion to reason and contemporary knowledge. In reality the problem is of a wholly different order.

he second is a positive statement:

> Spirit is not substance, an objective reality, in the same sense as other substances. Spirit is life, experience, destiny. A purely rational metaphysic of spirit is impossible. Life is only disclosed in experience.

Of revelation, this great theologian says:

> Revelation is poles apart from rational thought. . . . The revelation of God is not a transcendent event taking place on the objective and natural plane of reality, nor is it illumination from without. On the contrary, it is something which transpires within us, a light springing up from the inmost depths, a fact of the spiritual life which has no connection with exterior realities.

Here is a definition of man:

> Man is a being who transcends himself and the world. He is a continual protest against reality.

Of Christianity, Berdyaev says, "Christianity is the religion of the suffering God," and "The meaning of the coming of Christ into the world lies in a real transfiguration of human nature, in the formation of a new type of spiritual man, and not in the institution of laws, by the carrying out of which the spiritual life may be acquired." The Russian theologian further declares that "the coming of Christ and Redemption can be spiritually understood only as a continuation of the creation of the world, as the eighth day of this creation, . . . as a new stage in the freedom of man."

This sentence on the nature of evil, when once the sweep of its meaning is understood, unmasks the terrible reality and consequences of human sin:

> All rebellion against God is a return to non-being, which assumes the form of false, illusory being, and is a victory for non-being over the divine light. And it is only then that the nothing which is not evil becomes evil.

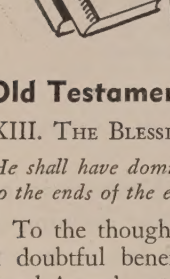
Berdyaev lifts the Bible up to a throne of new authority. He does this in no wooden fashion, by proof-text methods or appeal to antiquated interpretations. He takes the Word of God and searches out the deep, vibrant meanings that lie latent in the symbols. He is no literalist; he is a vitalist. Under his trenchant pen, the words "God," "man," "spirit," "Christ," "salvation," "destiny," have no hackneyed significance. They burn and blaze with celestial light. This Russian is a mystic, but a mystic in no fanatical, superficially emotional sense. He is a mystic-seer, one who penetrates through the instruments of language to eternal meanings.

Berdyaev is no hard dogmatist but an eager searcher for the truth. He says of himself:

> All the forces of my spirit and of my mental and moral consciousness are bent towards the complete understanding of the problems which press so hard upon me. But my object is not so much to give them a systematic answer as to put them forcibly before the Christian conscience.

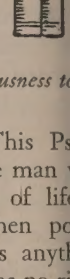
This modern prophet is refreshing in his tragic, life-and-death grappling with the problems of religion. "It is not a vain thing for you because it is your life." What a contrast to our easy-going confidence in our own rationalizations of the mysteries, in our neat oversimplifications! Berdyaev has a message alike for extreme liberals and extreme conservatives.

THINGS WHICH CANNOT BE SHAKEN



Enduring Foundations of the Faith

by WILLIAM G. CHANTER



Old Testament Beatitudes

XIII. The Blessing of Righteous Power.

He shall have dominion also from sea to sea, and from the river to the ends of the earth.—Psalm 72:8.

To the thoughtful man, the gift of power must seem a doubtful benefit. The very word "power" suggests Lord Acton's now familiar words: "Power always corrupts, and absolute power corrupts absolutely." This is what a lifelong study of history taught a great scholar, but lifelong study and profound scholarship are not necessary for an appreciation of the justice of Lord Acton's remark.

Perhaps the reason for the evil influence of power is the depth with which the desire for it is rooted in human nature. It would seem to be a general law that, the deeper the urge, the more deadly is its perversion and the more easily it is perverted. These deep-seated urges make such immense demands on the individual and on the world that they are seldom fully gratified, and the failure to find complete satisfaction leads to the feverish and destructive activity which results from the sense of frustration, and in turn results in the decay of character, the burning out of life.

He shall judge thy people . . . . —Psalm 72:2.

Nevertheless, along with this saying of Lord Acton's we have to place the idea that the powers that be are ordained of God, that power is one of His gifts to men, that He bids His saints be strong. Does He, then, command His people to seek that which inevitably means their corruption? Furthermore, if the desire for power is a universal element in human nature, and a very deeply rooted element at that, it is divinely implanted and obedience to a divinely implanted impulse cannot be in itself bad. Indeed, psychology as well as religion warns against the repression of any great natural urge as itself a source of harm. Surely power cannot *always* corrupt.

Then too, it must be granted that the world needs men of power who can give it the leadership without which it is bound to drift into catastrophe. The people need strong and wise shepherds. The man who is given the opportunity to rule has surely no right to avoid the peril of corruption by wrapping his dangerous talent in a napkin and hiding it away. To do that means to abandon power to bad men, and that is to betray one's fellows and to be unfaithful to the Giver of every good gift. The good man must be ready to risk the dangers of power.

Yet these dangers are real and great. If power does not always corrupt, it corrupts often enough to give to Lord Acton's words the force of a solemn warning. Few indeed are the men who have sat in the seats of the mighty and yet have never yielded to the heady impulse of that pride which tends to blind the eyes to the great fundamental equality of all men in the sight of God, and to dull the ears to the divine commands.

Give the king thy judgments, O God, and thy righteousness to king's son.—Psalm 72:1.

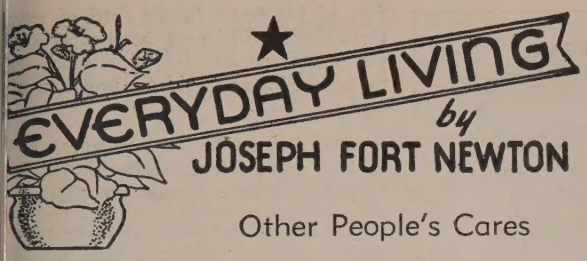
Is there a way out of this dilemma? This Psa teaches that the way out is to be found by the man w keeps clearly before his eyes the great ends of life which power is always a means. It is when pow becomes an end in itself that it corrupts, as anyth must when it is exalted to a place to which it has no rig The love of money is the root of all manner of e because money is not to be loved but to be used. Li wise, the worship of power is always deadly. The tr that lies behind Lord Acton's dictum is that, like mor power once possessed tends to become so dear as to t first place in life and then indeed it always and inevita corrupts.

This Psalm was probably written for the coronation some Hebrew king, and it is a portrayal of the proph ideal of kingship. Here is a king who has the m immense power, but it does not corrupt him. Rather i to him a real blessing—he is a king who knows true h piness. Instead of arousing hate and jealousy, his pow makes him the object of world-wide admiration a universal emulation. For the conquests of this mona are not due to brute force, nor is his power wielded the sake of gaining more power. He gains his gr place in the world by the supreme righteousness of rule, which compels the homage of all mankind. H is no expression of a proud and selfish nationalism, a noble exultation in the national achievement of libe and justice for all, the weak as well as the strong, small no less than the great. There is no danger o power like this corrupting either the ruler or those wh he rules.

His name shall endure for ever: his name shall be continue long as the sun: and men shall be blessed in him: all nations s call him blessed.—Psalm 72:17.

This idea that power when wielded by good men good ends is the only safe power is found throughout Bible. In the life of our Lord it receives its perfect exp sion. No other leader of men ever claimed such po over their followers as He did over His, but always it a power to be used in the service of mankind. This the power that He held up as a goal for His discipl He that is great among you shall be your servant. It the power of a righteous love. Power like that no corrupts—it is always making those who wield it those who accept its rule better and greater.

And it is the only real power. The tyrant is the s of his own misrule, for he is afraid of losing his powe the miser is afraid of losing his money. Then his makes him cruel and his cruelty makes him hated that in turn adds to his fears, so that he is caught i vicious circle from which he cannot escape. Only t that seek first the kingdom of God are able to rule kingdoms of this world and to make them the mean giving to God's children a better chance of being w He wants them to be.



Other People's Cares

"How gallantly—nay, how glibly—we bear the troubles : others," writes a reader; "and how grumblingly we ear our own. My conscience has been pricking me bout this matter, and I feel it keenly.

"What started my conscience going was a bit of conersation overheard. A friend of mine was telling another iend the tragic story of a third man well known to oth, but whom I did not know.

"It was a terrifying tale of ill health and ill luck. After earing it the man remarked: 'Yes, yes, very bad luck; ut there are so many sad circumstances in one's own life at we cannot feel too deeply about others.'

"No doubt such a reply will shock you as much as it id me; but though few of us would express ourselves in at way, are our thoughts so very different? That quesn waked up my conscience.

"How easily we magnify our own troubles and minize those of others. Not only minimize them, but disiss them completely. A sad story heard in the morng depresses us until lunch-time, then it begins to fade. t bedtime it may bother us a bit, but next morning it s forgotten."

Not long ago a dear friend of mine died suddenly, in he late prime of his powers. He was an able, noble, seful man, full of good works. Even now there is a lutch at my heart when I realize that he is gone.

Recently I spoke of him to a mutual friend, who nerely replied: "Ah, well, he is lucky; he is out of all is troubles." Then off he went telling of petty annoynces which had deeply impressed themselves upon him.

Knowing him to be a genuinely good man, and fond f our friend, I ventured to protest. The death of our riend was tragic; his troubles were merely trivial. "But ve must not double our load," he replied.

This is not to suggest that we should go through life s if the cares of the world rested upon our shoulders—ot at all. But when illness, bad luck, and sorrow tornent people, we ought to forget our minor ills.

What lions we are in bearing the ills of others; what ambs we are in bearing our own. It ought to be the ther way round—if we did not think so much about Number One, which is the next thing to Nothing!

The Small Sects

(Continued from page 708)

denomination. Special appeals, through literature and preaching, are also being made to soldiers by the Last Days Church of God, the Church of God (Reformation Movement), the Plymouth Brethren, the Firebrands for Jesus sect, the Pillar of Fire denomination, and a number of others.

Many ministers of the established churches have been concerned over the mushroom growth of the little sects. This writer can record that they are still growing, and that this growth is especially marked in three centers:

1. The South—The Holiness sects in this region continue to split, and the different Holiness denominations sometimes seize whole congregations from each other. But people who are underprivileged and emotionally unstable are increasingly finding release from war-time stresses in the unrestrained services of these sects. To some extent, the Holiness group are winning members from older denominations and a new sect, the Pentecostal Baptists, stems from the direct influence of the Holiness movement. One section of the Free Will Baptist Church cooperates with the Pentecostal Holiness denomination in maintaining an orphanage; another section is on cooperative terms with the Full Gospel Church. Meanwhile, several new sects of Baptists, non-Holiness but evangelical, have sprung up—the Bible Baptists and Christian Unity Baptists are two of these.

2. California—This state continues to mother more sects than any other in the Union. It nourishes both the shouting sects, appealing to the poor, and the mystic, incense-burning sects which draw their members from "white collar" groups. It shelters Rev. James R. Adams's Holiness Church at one end of the scale and E. E. Garlich's Aquarian Church of Chirothesia, a health cult, at the other.

3. Detroit—This major defense center is fast rivaling Los Angeles as a center of the little sects. Migrant workers from the South are particularly influenced by these denominations. Rev. Claude Williams, of the Peoples Institute of Applied Religion in Detroit, is authority for the statement that at least 2000 small-sect preachers from the South work in the city's defense industries, and scores of these preach to their shopmates during lunch periods. One of the militant evangelical sects to come out of Detroit is the American Bible Fellowship headed by a former Methodist preacher who refused to enter the merger of the Northern and Southern Methodist churches.

Outside of the South, it is doubtful if the small sects are winning many recruits from the active members of the larger denominations. Even in the South, the percentage of people leaving the older churches has been grossly exaggerated by the Holiness preachers and evangelists. People who join the small sects are pretty largely those who have never been communicants of any church or who have long since ceased to function as members of the established denominations.

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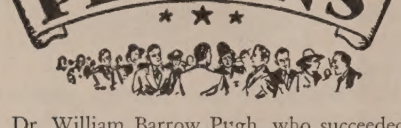
A Call to Prison Visitation

(Continued from page 709)

Methodist preachers to visit the prisons, why does the current Discipline of The Methodist Church not mention anything about prisons, except the right of the bishop to appoint prison chaplains?

It is a bitter indictment against the Christian church in general, and The Methodist Church in particular, that in the Gluecks' symposium on preventing crime the authors did not include any church program. How long will The Methodist Church remain deserving of that omission?

I do not have a blueprint of how our church can best minister to these men, women, and children in bonds, but I confidently believe that the machinery of our great church is adaptable to an effective program. May we go beyond the resolution stage and put the platitudes of Jesus we preach in practise by developing a church-wide program of criminal and prison ministry!



Dr. William Barrow Pugh, who succeeded the late Bishop Adna W. Leonard as chairman of the General Commission on Army and Navy Chaplains, will visit the grave of Bishop Leonard in Iceland during his approaching visit to overseas battle areas. This will be one of the first scheduled events of his tour. In an address given in New York at a farewell luncheon arranged in his honor by the Presbyterian War-Time Service Commission, Dr. Pugh said with reference to his overseas mission: "I am not going as a private citizen or even as a member of the Presbyterian Church, but as a minister of the church of Jesus Christ. . . . I am bringing to the men in the armed forces wherever I go the message that the tie of unity that links them together on the battlefields, binds us together here at home. . . ." He pointed out that his mission had a twofold purpose for chaplains: to bring them the message of the church, and to remind them of their great responsibility for peace when the war is over.

Another grandchild has been added to the family circle of Mrs. Charles Wesley Burns of Hatboro, Pa., and the late Bishop Burns with the birth of a daughter, Susan, to Rev. and Mrs. Emory Stevens Bucke on Tuesday of last week, August 10, at the Milton Hospital. Mr. Bucke is minister of the Hyde Park Methodist Church.

Mrs. Rutherford H. Moore of the South Royalton parish in Vermont is recovering from an operation performed some three weeks ago in Randolph, Vt.

Rev. Royer H. Woodburn, director of the Wesley Foundation at First Methodist Church, Emporia, Kan., has been elected director of the newly organized Wesley Foundation at Grand Forks, N. D. Mr. Woodburn, who has both a bachelor's and a master's degree in theology from Boston University, will be a member of the Wesley College staff at Grand Forks, and will work with the students of Wesley College, the University of North Dakota, and the military trainees at the two institutions. He will be associated also with the student program at the First Methodist Church.

Rev. Wallace MacMullen, who began his ministry as pastor of Trinity Methodist Church, Springfield, but spent the greater part of his career as pastor and district superintendent in New York City, died on Monday of last week, August 9, at his summer home at Twilight Park in the Catskills. Dr. MacMullen was born in Dublin, Ireland, eighty-three years ago the last day of this month, but was brought to this country at an early age and reared in Brooklyn. He graduated from Drew Theological Seminary in 1888 and in 1897 received an honorary doctorate of sacred theology from Wesleyan University. After serving five years, 1888-1893, in Springfield, he moved to Philadelphia. Following two pastorates in that city, he was appointed to the old Madison Avenue Methodist Church, New York, in 1902 and remained there until 1913. After five years

Marshall Studio

In Army Service Overseas

2d Lieut. Vincent P. Clarke, widely known Methodist layman, president of the Boston Wesleyan Association.

as professor of homiletics at Drew, he returned to New York to take the superintendency of the New York District of the New York Conference. When he left that post in 1925, it was to become pastor of the Metropolitan Methodist Temple, New York, where he continued to serve until his retirement in 1939. For many years, Dr. MacMullen was a member of the Methodist Board of Foreign Missions. He leaves a widow, the former Laura E. Neal, to whom he was married in 1899; two sons, David Wallace and Paul Rice MacMullen, and a daughter, Miss Grace MacMullen. Dr. Ralph W. Sockman, who succeeded Dr. MacMullen as pastor at Madison Avenue Church, now Christ Church, officiated at the funeral service, which was held at Christ Church on Friday morning. He was assisted by Bishop Herbert Welch of New York and Professor William J. Thompson, for many years a member of the Drew faculty.

Rev. J. Garfield Sallis of Franklin will become pastor of Park Avenue Methodist Church, Worcester, September 1, by appointment of Bishop G. Bromley Oxnam.

Alice Stone Blackwell, who gave many years of leadership by voice and pen to the cause of woman suffrage, will be the guest of honor at the opening of the Woman's Rights Collection in Alice Mary Longfellow Hall, Radcliffe College, on Thursday of next week, August 26. President Ada L. Comstock of Radcliffe will preside, and the speakers will be Maud Wood Park, '98, suffrage leader and first president of the National League of Women Voters, on "Women in the United States Come of Age," and Vera Micheles Dean, '25, Radcliffe trustee and research director of the Foreign Policy Association, on "Woman's Responsibility in the Post-War World."

Dr. A. B. Potorf, William Fraser McDowell professor of religion of the College of Arts and Sciences, The American University, Washington, D. C., has been appointed dean of religion of the university. As part of his duties in the field of religio Dean Potorf will have general supervision the student personnel council which dire the counseling and guidance programs of t students.

After August 20, the permanent addr of Mrs. Adna Wright Leonard will be Ridgedale Avenue, Morristown, N. J.

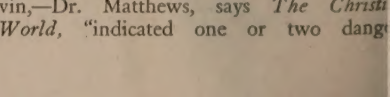
Rev. Robert E. Green has been appoint supply pastor of the North Grosvenor Da East Thompson, and West Thomps charge on the Norwich District, New En land Southern Conference.

Dr. Leslie F. Church, connectional edit and Charles T. Nightingale, Edinburgh licitor, are the new president and vi president, respectively, of the British Me odist Conference. The Conference co vened in annual session last month in B mingham.

Dr. and Mrs. Henry H. Meyer, forme of Boston, are moving back to New Yo City, where they will live at 21 Claremo Avenue. Dr. Meyer expects to devote co siderable time to writing. New York is t home port of their son, Lieut. Com. H. Ha old Meyer of the Navy, and their daught Miss Gladys E. Meyer, divides her time b tween New York and Washington, bei professor of sociology in the New Yo School of Social Work, a part of Columb and also working for the Lehman co mittee on the rehabilitation of conquer peoples.

Rev. Raymond H. Huse writes fro Portland, Me., under date of August "Here I am at the Maine General Hospit Portland. While on my vacation at Acto Me., I was taken suddenly ill—probable a eration. Excuse me if my next article do not appear."

Mrs. Walter John Sherman is now livi at 283 South 10th Street, San Jose, Cal.



Festivals in churches to stress the spiritu significance of the harvest are being pr moted interdenominationally through t Committee on Town and Country of t Home Missions Council and the Fede Council of Churches. A leaflet of sugg tions for the celebration of the Harvest F tival may be obtained from the Home M sions Council, 297 Fourth Avenue, Ne York 10, N. Y., for three cents a single co

"The Modern Revival of Orthodoxy" w the subject discussed by Dr. W. R. M thews, dean of St. Paul's Cathedral, Londo in a recent address before the Union of Mo ern Free Churchmen, a summary of which published in *The Christian World* of Lo don. After outlining the two chief tren toward a return to earlier and so-call "orthodox" affirmations regarding the Chr tian faith,—the Catholic appeal back to t foundations of Thomas Aquinas and t Protestant reversion to Luther and and C vin,—Dr. Matthews, says *The Christi World,* "indicated one or two dang

;ainst which the liberal school of Chris-
in thought needed to guard itself. One
sk was that of taking too partial a view of
hristian doctrine, of losing sight of the
nity and coherence of the Christian faith.
nother danger was that of liberal theology
:coming identified with the faith and
ieals of the secular humanists The Chris-
an claim is that salvation is of God, and
ot by 'inevitable human progress.' Mod-
nists and the school of liberal Christian
nought generally should always remember
nat they, no less than the more conserva-
ve and 'orthodox' school, are an integral
art of the great Christian tradition. Theirs
the task to rethink and restate religion as
has come down to us. This is, indeed, the
uty and the opportunity of the whole Chris-
an church, in the light of scientific dis-
overy and new knowledge of every kind,
nd always against the background of his-
ory. Faith and reason alike are the gifts
f God."

During the first six months of 1943, Jnited China Relief forwarded to China for var relief $3,651,683.23. This is $378,161.73 nore than was sent during the last six nonths of 1942, and $1,828,845.40 more than luring the first six months of 1942, accord-ng to Paul G. Hoffman, chairman of the oard of directors.

In Miami, Fla., ten Methodist ministers ave signed a statement declaring that the Dade County school board would violate the rinciple of religious freedom if it dis-harged Edward O. Schweitzer, a school eacher, because of his beliefs as a conscien-ious objector. The school board recently oted to file charges of incompetence against Schweitzer, who had appealed for a draft lassification making him not liable for mil-tary service. "Our greatest concern," the tatement by the Methodist ministers said, 'is that such a dismissal would, in our opin-on, clearly constitute the dangerous prece-lent of discharging an otherwise acceptable employee from a civil position because of a sincerely held religious belief." A teacher of science and dean of boys at the Ada Merritt Junior High School, Schweitzer has been employed as a teacher in Miami for ten years.

Mid-Westerners are welcoming Japanese-Americans as permanent citizens of their communities, not merely as temporary visi-tors, according to George E. Rundquist, executive secretary of the Committee for the Resettlement of Japanese-Americans of the Federal Council of Churches, who has just returned to New York from a tour of Jap-anese resettlement committees in Mid-Western cities. He reported, however, says Religious News Service, that Japanese-Americans, out of a fear of being rebuffed, frequently do not respond to the friendly welcome people are ready to give them. The evacuation of Japanese-Americans from reloc-ation camps, Mr. Rundquist warned, is rap-idly becoming a psychological problem, requiring individual social case work. The longer evacuees remain in relocation centers, he added, the more difficult will be the prob-lem of helping them make satisfactory social adjustments on the outside. Chicago churches are making a pioneer effort in locating evacuees in their community, Mr. Rundquist stated. Rural church groups are likewise taking an increased interest in the resettlement program, and vocational place-ment of evacuees is being given more per-sonal attention than in the early months of the relocation program. Japanese-Americans are consequently happier on their jobs, and their employment is more permanent.

California's new "release-time" act is now in operation, opponents having failed to ob-tain sufficient signatures for a referendum vote in the November election. Signed by Governor Earl Warren early in July, the act permits school authorities, with the writ-ten consent of parents, to release children one hour a week from classes for outside re-ligious instruction. The act was passed after considerable effort on the part of religious organizations over a period of years. The present governor's immediate predecessor vetoed a similar bill.

Two reports will be presented to the Gen-eral Convention of the Protestant Episcopal Church in Cleveland next October by the Joint Commission on Approaches to Unity, which has been carrying on negotiations with the Presbyterian Church in the U. S. A. looking toward the possible union of the two bodies. The majority report, according to Religious News Service, will offer for ap-proval resolutions favoring the continuation of negotiations with the Presbyterians and of the commission. It stresses certain basic assumptions underlying negotiations for unity. These, it states, include the accept-ance of four essentials declared by the Lam-beth Quadrilateral in 1888 as those which must be preserved in any union of which the Anglican communion is a part. These essentials are the acceptance of the Old and New Testaments as the rule and standard of faith, the Apostles' and Nicene Creeds, the sacraments of baptism and holy communion, and the episcopate. It must be assumed, the report holds, that the Presbyterian Church is a part of the holy catholic church, and that the aim of negotiations with the Presbyterian Church is organic union between the two churches, not merely cooperation and federa-tion. The united church contemplated will be richer than either of the two churches in separation, the report predicts, and will be characterized by "considerable diversity in forms of worship, and in modes of local or-ganization and practise. . . ." Union with a non-episcopal church, the commission feels, is possible only if it bgins on the basis of fundamentals, leaving to "time and the lead-ing of the Holy Spirit the solving of further problems along the road to a uniform church life." The minority report con-tends that the four essentials stressed by the commission "do not constitute in themselves a platform for reunion. They are corner-posts upon which the other planks of a plat-form must rest." The minority report claims that the historic episcopate, the order of ministry, the sacrament of confirmation, and the nature of the priesthood require further study by the commission. It requests that the entire membership of the commission be replaced by a new membership.

The fourth anniversary of the war will be observed September 3 as a day of prayer and dedication by the people of England, at the behest of King George VI. Fighting men, war workers, and school children will stop work to share in a religious service which will be broadcast from 11 to 11.15 a. m. A special Roman Catholic service will be broadcast in the afternoon. In the evening, Dr. William Temple, Archbishop of Canter-bury; Dr. John Baillie, moderator of the Church of Scotland; and Dr. Roy D. White-horn, moderator of the Free Church Fed-eral Council, will jointly conduct another broadcast.

Representing a united approach of Protes-tant churches to the Christian responsibility for a just and durable peace, a Christian Mission on World Order will be held this fall under the auspices of six cooperating agencies, namely, the Federal Council of Churches, the Foreign Missions Conference, the Home Missions Council, the Intern-ational Council of Religious Education, the Missionary Education Movement, and the United Council of Church Women. Under the plan as announced, one-day missions will be conducted in ninety-three cities in thirty-nine states and the District of Colum-bia between November 1 and 20 by travel-ing teams of leading Christian clergymen and laymen. New England cities to be visited, so far as arrangements have been completed, are Bridgeport, Hartford, and Waterbury in Connecticut, Bangor and Portland in Maine, Boston, Lowell, and Springfield in Massachusetts, and Providence in Rhode Island. Dr. Walter W. Van Kirk, secretary of the Committee to Study the Bases of a Just and Durable Peace instituted by the Federal Council, is the director of the Christian Mission. The associate director is Paul G. Macy, acting secretary of the Com-mission and executive secretary of the Friends of the World Council of Churches.

An interdenominational religious center was recently established on the campus of Dickinson College, Carlisle, Pa., for the use of the Army aviation cadets in training there. The purpose of the center is primari-ly religious and not social, and it is to per-form the services that would normally be performed by a chaplain. No Army chap-lains are assigned to college training centers. training centers.

A recently organized school of fine arts will open at Hamline University, St. Paul, Minn., with the beginning of the autumn semester September 13. Instruction in music, the drama, fine arts, and handicrafts will be offered in the new school. A part of its organization is also an extensive program of public service, including galleries, lectures, recitals, and dramatic productions.

With Our Writers

Charles Gustav Girelius, Barneveld, N. Y.; minister of the Unitarian Church.

Arch Trawick, Nashville, Tenn.; a prom-inent business man in Nashville and a member of Belmont Methodist Church.

Wheaton Phillips Webb, Worcester, N. Y.; pastor of First Methodist Church.

Harold Preece, a Southern correspondent of Religious News Service; an author-ity on the small sects and co-author with his wife of a forthcoming book on these sects.

Marvin W. Topping, East Bridgewater; Methodist minister, graduate of Boston University School of Theology, now enrolled in the Graduate School of Bos-ton University as a candidate for the doctorate of philosophy in sociology.

Cross-Questions with No Answers

(Continued from Page 706)

Not as the foreign-born, who is given all aid in coming to accept the white customs, the Negro is, with no regard for his intelligence or accomplishments, shown the disrespect inherent in the attitudes of the whites. All this makes for ill feeling and for a lack of respect for the honesty and fair dealing of white men everywhere.

Four or five people were sitting in a Pullman smoking compartment. Among them was one who had not taken part in the general talk. At length, knocking the ashes from his pipe, he remarked, more to himself than to the group:

A few weeks ago I was making a trip in a day coach. Coming back to my seat, and finding it occupied, I took a seat beside a soldier. He was going back to Fort Custer at Battle Creek, after his first furlough in six months. A Negro boy from Bristol, Tennessee, who had worked in a fertilizer plant "before the army caught up with me." Liked army life "pretty good." He wore the crossed cannon of the field artillery, but seemed to be in some sort of mechanized unit. "Had any training in rifles?" A grin spread over his face. "Uh huh," and he turned his left breast so I could see a sharpshooter's medal, bright and shiny.

What's the social significance of all this going to be, a year, five, ten years after war? Here was a colored boy from a Southern fertilizer plant. He could read and write. His name, by the way, was Fount. But he probably had never been thirty miles from home in his life, until this war picked him up bodily, gave him a thousand new and undreamed-of experiences, in a world he did not know existed. Here he was, riding on the cushions of one of the nation's crack trains.

"Well, so what?" asks the companion you lunch with. "What's to be done about all this? Why do you stick your neck out on a question of this sort? The Negro is coming on O. K. He has his church, school, business—outside of a few radicals they don't care about all this social business, and besides, . . . !"

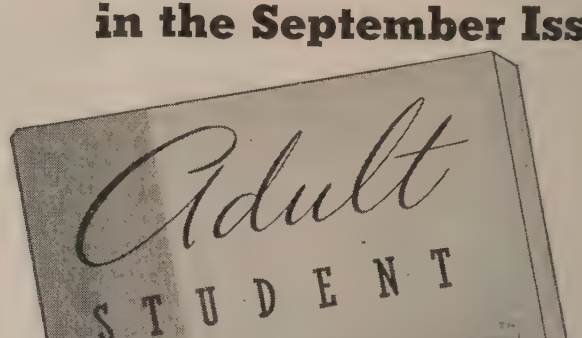
All of which is true. I have not called the usual attention to the progress made in seventy-five years past. I have made no reference to the millions in banks, more millions in insurance companies, schools, professions, and the great number of successful enterprises. I have not gone into these matters for the reason that whatever success or failure there may be is entirely beside the question. I am in this instance concerned about one phase only, and that is the very commonplace one of the purely human problem.

What does the Negro think? What do all non-white people think? Does it make any difference what they think?

"The American Spirit," by Charles A. and Mary R. Beard, claims that "it will take a period of intensive education to prepare the deeply prejudiced white masses of the South for economic cooperation with Negroes. However, it may not be expected that the Negro will refrain from his indignant and bitter agitation for democracy now. . . . The white man can go on forever fighting to hold the Negro in his place, or he can determine to accustom himself to living beside rather than on top of, another race. The mutual dependence of men is universal."

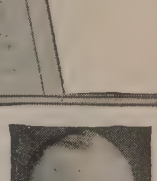
Paul McGuire in his "Westward the Course!" reminds us that "Christian missions carry moral and intellectual as well as religious values of the West. If white and brown are to keep the peace together, they must meet in the provinces of ideas and values as well as over pickled pork and rubber goods. Guns, cars, eggbeaters, and hard cash will not hold a respect which the Eastern mind reserves for mind, morals, and manners. . . . Whether the development of a world economy is good or ill, the fact

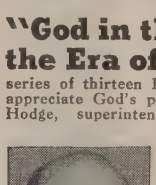
Your *Choice of Lessons* in the September Issue . . . .



1. UNIFORM LESSONS

"God in the Making of a Nation: the Era of Moses" . . . . the last four in a series of thirteen lessons designed to help adults discover and appreciate God's part in the making of nations. Bachman G. Hodge, superintendent, Nashville District, The Methodist Church, writes the lesson applications. Lesson expositions by Edwin Lewis; text studies by F. Darcy Bone.


Hodge


Root

2. SPECIAL COURSE

"Christians and Economic Change" . . . . last four in nine lessons intended to help adults understand more profoundly the relationship which exists between Christian faith and economic developments. Paul A. Root, professor of the sociology of religion and ethics, Southern Methodist University, writes this very timely, very practical study.

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What chaplains in the U. S. armed forces are doing to recruit men for their Divine Commander-in-Chief.

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Adult Student **is a 64-page monthly (pocket size); 20¢ per quarter, $1.00 a year for single copy subscription mailed to individual address.**

The Methodist Publishing House

ıains that it is with us and the con-
ons it creates must now be met."
erhaps the greatest folly of all ages
; that of the Civil War. It may be
rectly said that the present contro-
sy over racial matters in the United
tes is but a phase of the war. Con-
on, hatreds produced and directly
cting white people, North and
th, have but recently become ques-
ıs that could be talked of in a con-
ıtory spirit. The problems involved
y now be considered in the light of
son, fairness, and justice. We may
further delay accepting our respon-
lity.

Colored Mother's Prayer

Walter G. Arnold

[*The Crisis,* New York City]

Dear Lord,
I've got a boy,
A big, strong, black boy
Who has gone to fight in this
White man's war . . . .

He was a good boy . . . my
Boy was . . . and I'm proud
Of him . . .
For, while he didn't know where
He'd be fighting or what he'd
Be fighting for, he enlisted in the
Army . . .
And I know that he will gladly
Give his life in the
Interest of this
Country.

Father,
I know that You cannot spare
The lives of all of us
Innocent black people in this
Calamity which the white man's
Greed has brought upon
This earth . . . so, if You must,
Take my boy home . . . in Your
Keeping. . . .

But most of all, Lord,
If my son must fight in
Australia or in other places
Hostile to the Negro . . . keep him
Safe . . . and make those prejudiced
Peoples broad enough to see
That although he is black . . . he is
Unselfish . . . and strong enough to
help win
A decision in that great
Battle which they, themselves,
Have proven
Unequal
To.

Amen. . . .

edding Program

The eighty-first annual session of the Hed-
g Campmeeting and Young People's In-
ute will be held at Hedding, N. H.,
gust 22-29. The opening Sunday will
"International Day," with Rev. Harry A.
nson, principal-elect of Lucknow Chris-
ı College, India, as the morning and
ernoon speaker. The closing Sunday,
hristian Witness Day," will have as
achers Rev. Harold Lancaster, Columbus,
io, for the morning and evening, and Rev. J. Lester Hankins, Dover, N. H., for the afternoon. The closing event will be the annual candle-lighting service on the campus.

Monday will be observed as "Children's Day"; Tuesday, "Shepherds' Day"; Wednesday, "Women's Day"; Thursday, "Church School Day"; Friday, "Christian Worship Day"; and Saturday, "Patriots' Day."

Dr. Lancaster will preach each evening as well as on the final Sunday. Other staff members are: Rev. Lawrence H. Robinson, dean of the Intermediate Institute; Rev. Reuben S. Holthaus, director of Boys' Camp; Rev. William J. Davis, editor of *The Hedding Booster* and book salesman; Mrs. Davis, leader of the hour for little children; Miss Golden May, Moultonville, N. H., pianist.

"Women's Day" speakers will be Mrs. Edison Carroll, Mrs. William J. Davis, Mrs. Arthur E. Baum, Mrs. Ruth Leitzell of Portsmouth Naval Station, and Mrs. Welthy Honsinger Fisher.

Officers of the association are: Rev. LeRoy W. Stringfellow, district superintendent, Haverhill, Mass., president; George H. Stackpole, Exeter, N. H., president of trustees; Frederick L. Hooper, Lawrence, Mass., secretary; Arthur L. Watts, Watertown, Mass., treasurer; and Miss Edith Hersom, Rochester, N. H., booster collector.

Asbury Grove Campmeeting
and
Christian Service Institute

August 29 -- September 5, 1943

Tabernacle Preacher each week day at 7.30 P. M.
REV. LYNN HAROLD HOUGH, LL.D., D. D., Dean, Drew Theological Seminary

Director of Music: Rev. Clarence A. Morrill Pianist: Mrs. Della Hart Macomber

SUNDAY PREACHING SERVICES

August 29	September 5
10.30 A. M., Rev. John C. Wingett	10.30 A. M., Rev. William Gunter
3.00 P. M., Rev. George E. Heath	3.00 P. M. and 7.30 P. M., Rev. George A. Fallon
7.30 P. M., Rev. Lewis O. Hartman	

Raymond Eaton will be the soloist both Sunday afternoons and evenings.

The Christian Service Institute will continue daily throughout the week with study classes during the morning and a recreational program during the afternoon. Rev. Lemuel K. Lord will be the Morning Watch speaker and the Good-Night Sing will be conducted under the direction of the Dean, Rev. Daniel A. Thurston.

District Superintendent: Rev. John C. Wingett
29 Hillside Avenue, Melrose, Mass.

Dean of the Institute: Rev. Daniel A. Thurston
27 County Street, Ipswich, Mass.

Jacksonville Campmeeting

The seventy-eighth session of the Jacksonville Campmeeting, Jacksonville, Me., opened Sunday, July 25, with Rev. G. Vaughan Shedd, superintendent of Bangor District, presiding.

Departures from campmeeting precedents in program were the institute classes for the Woman's Society of Christian Service, for workers in the rural church school, for Methodist Youth Fellowship leaders, and for lay leaders and ministers. A delightful addition to the program was discovered in the "womanly touch" exercised by Mrs. Shedd. Through her participation in the camp-family sessions, plans were made for improving the grounds, a prayer-room was arranged in one of the cottages, and a Campmeeing W. S. C. S. was organized.

In addition to the morning institute programs, a feature of each day was the 10.30 a. m. hour with Dr. William J. Lowstuter giving "High Lights of the Bible." Dr. Philip L. Frick, pastor of First Methodist Church, Williamstown, Mass., conducted the daily classes for ministers and local lay leaders, preached on the afternoon of the opening Sunday, and each day at 6.30 p. m. led the "Lakeside" service. Rev. Herman A. Grant was the evening preacher.

Other faculty members in addition to those named were Rev. and Mrs. E. W. Bigelow, Rev. and Mrs. William H. Stewart, Rev. and Mrs. E. B. Fowler, Rev. and Mrs. E. F. Allen, and Miss Anna Hughes. A number of the ministers of the district preached during the week. There was a family meeting at 3.15 p. m. each day, followed by afternoon tea. Then came a period of recreation and fellowship under the leadership of Rev. E. B. Grundy.

Although the attendance was not as large as usual, this year's program will be remembered for the important achieve-

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ments of bringing the Ashram family spirit to the members of the campmeeting and of extending the institute training program to include all ages. EDWARD F. ALLEN.

Hats Off

Richard Christlieb

[Richard, aged seven years and a half, is the grandson of Rev. Azariah F. Reimer, pastor of Tremont Street Methodist Church, Boston, and Mrs. Reimer.]

There are thirteen stripes
And forty-eight stars in our flag, red, white, and blue.
When in the parade
It passes you by,
It should get a salute from you.
Stand at attention,
Remove your hat.
It means all the world to you.
There's no other flag
In all the world
Like our own red, white, and blue.

Forty Years of Service at Northfield

The Northfield Conference of Religious Education closed its fortieth annual session July 30. This is the longest period of continuous service for any summer training school of this nature, save one. Plans were made for this session with some misgivings, in view of the difficult conditions now prevailing. Its officers felt, however, that if ever there was a time when the inspiration and help of such a gathering were needed, it was now. Their faith ws justified by the largest attendance for several years, a little more than 500.

This session also marked further development in a process of enlargement and cooperation that has been going on since the United Christian Adult Movement began holding its New England Regional Conference in conjunction with the session of the Northfield school. The first year it was a case of two rather independent meetings on the same campus. The Adult Conference has now become merged with the Adult Division of the Conference of Religious Education, with Dr. John L. Lobingier as the director. A larger proportion of adult leaders attended this year, and the program was intellectually and spiritually stimulating. Besides the regular classes in methods for church leaders, there were four commissions for the discussion of such topics as "Present-Day Protestantism," "The Church in War Time," "Woman's Work in the Church," and "The Christian Home."

The Northfield Lecture was a new development this year with two sections: on "Christianity or World Chaos, Which?" The first four lectures were given by Dr. Henry Smith Leiper, secretary in America of the World Council of Churches. Dr. Everett R. Clinchy, who was to have continued the series, was regrettably called home by the serious illness of his father.

The Week-End Institute, which has been a feature for several years, was particularly successful, bringing nearly one hundred men and women for three days of inspiring consideration of problems and methods in church and community work.

The activities of the Young People's Division were marked by conscientious study and genuine enthusiasm. An incident toward the close of the session will remain as a rewarding memory in the minds, not only of the young people, but of the leaders of the conference. The young people, as well as adults, were disappointed to find that the refreshment booth where delegates could buy ice cream and other delectable nourishment was not being operated this year because of lack of help and supplies. They decided to compensate by having a "bang-up" spread toward the end of the conference. The money they had expected to spend at the booth was put into a fund for this purpose. Then they heard an account of the conditions among the starving children of the occupied countries in Europe. They decided that they could not enjoy the banquet they had planned with the thought of such misery in their minds, and voted to devote the fund for the relief of these far-away brothers and sisters. At the closing vesper service in Sage Chapel, the director of this division made a brief statement of this spontaneous expression of good will, a boy and a girl brought forward the contribution plates with the money, and it was received with a prayer of consecration.

Dr. Wallace W. Anderson, pastor of the State Street Church of Portland, Me., was the chaplain this year and brought a message of inspiration to all. Other leaders were Dr. Harry T. Stock, dean; Rev. Stanley E. Anderson of Danvers, Mass., director of the Young People's Division; Rev. Annalee Stewart of Chicago, Ill., formerly of Malden, Mass., director of the Young Adult Division; and Dr. Lobingier of the Adult Division, as above mentioned.

The conference was honored and pleased by a brief visit from Hon. Robert Chapin Parker, for many years chairman of th board of managers, and from Mrs. Alden M Hammond, the widow of Judge Parker successor, whose loss was greatly felt.

HERBERT W. GATES.

Sterling 1943

Another great week was had at Sterlin during the annual campmeeting and inst tute, July 25-August 1. Attendance wa good in view of the fact that many of th cottages were vacant. Victory work and g rationing kept others away. Yet the offe ings and the Sterling Boosters were up previous records. There were changes personnel, but there was the same fi spirit of former years. Rev. Francis L Taylor, new superintendent of Worcest District, presided admirably, and carri forward the good work done by Rev. Joh L. Cairns during his years as district supe intendent. Rev. William R. Leslie, past of St. Mark's Methodist Church in Broo line, was the chapel preacher. Rev. Gle D. Glazier enriched the program for bo the campmeeting and the institute throu his leadership of the music. Miss Margar Collyer served as pianist. Rev. Willia Snow led in the love feast on the conclu ing morning.

Sunday afternoon speakers were Re Lewis O. Hartman, editor of ZIONS HERAL and Dr. Bernard C. Clausen, minister of t First Baptist Church in Pittsburgh, I Preachers for the afternoon services we from Worcester District; these were Gle Glazier, J. Garfield Sallis, Harry P. Folg Jr., and Francis J. Mazzeo.

The Worcester District Woman's Soci of Christian Service sponsored the progra on Thursday afternoon. Mrs. F. D. Tapp presided. This was the only day when t weather was disagreeable. In spite of th the loyal women came in goodly numb Miss Margaret Slattery challenged the ma people who heard her speak on "Imagi It."

A concert under the direction of Gle Glazier was given Saturday evening; J tin Lawrie of Washington, D. C., was f tured as soloist. Ensign David Lawrie w with his father, and also sang. The in tute orchestra, with Roland Sundberg director, and the institute choir received big hand for their part in the progra Roland Sundberg and Sidney Mason ceived applause also for their trumpet duo

The deans of the Sterling Christian In tute were Rev. Everett R. Barrows of Nat and Miss Helen Chaffee of Oxford. Oth

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Hedding Campmeeting
and
Young People's Institute

Hedding, N. H., August 22-29

Intermediate Institute
Boys' Camp
Outstanding Preachers, Teachers, Musicians

bers of the staff were Bond Fleming, man of student counseling; Mrs. Roy k, registrar; William R. Nordos, busi- manager; John H. Lavely, director of ation; Marian Gray, pianist; Mildred re, nurse; W. O. Terry, dietitian; Hazel ing and Roland Sundberg, bookstore. ert Courtney, Harry P. Folger, Jr., Roger and, Glenn Glazier, Mrs. John Lavely, Sidney Mason, Alan Moore, Florence row, Ellen Rollins, and J. Garfield Sallis other members of the faculty.

he students were fewer in number and younger than in former years. Most he ninety-two full-time delegates were er sixteen. Sterling alumni returned al- t every night; a great number came for week-end. Special classes were held for intermediates while the first-series ses were in session.

he old-timers declared that they had er seen any finer spirit of cooperation ng the instituters, or between the camp- eting and the institute.

BOND FLEMING.

en Summer Sundays"

he summer program of the Methodist urch in Franklin this year is proving as cessful as in the two preceding years, l justifies the assumption that a church the middle brackets is as able as are the ger churches to provide attractive and nulating services during what is often sidered the "summer slump."

The Franklin program generally includes former pastor of the church, two or ee Sundays in which the pastor ex- nges pulpits, always one Laymen's Ser- e, and musical services with guest musi- ns on several occasions. Considerable blicity is secured through local news- pers, and this is always reenforced by the gular delivery of the church bulletin, in vance of each Sunday, throughout the nstituency by a corps of junior Bulletin- s. The program is effected without avy financial obligation.

"Ten Summer Sundays" this year have tured the following: July 4, Patriotic rvice, the pastor, Rev. J. Garfield Sallis, eaching; July 11, Rev. Mason White arp, former pastor; July 18, Rev. W. Ches- Sjostrom of Norfolk (exchange); July Mrs. Edith Stewart, guest soloist, in a oup of classical religious numbers, the stor preaching; August 1, Laymen's Ser- ce, Steward Basil M. Parsons speaking on "The Meaning of 'The Robe' "; August 8, "A Sermon-in-Song" by Ernest Johnson, Negro tenor; August 15, guest soloist, with sermon by the pastor; August 22, Rev. Harlan C. Joyce and the local Nazarene Church in charge of the service; August 29, Rev. Trueman J. Menadue, Grand Chaplain of Royal Arch Masons; September 5, Ralph Barrows of the Massachusetts Child Council on "Share Your Home with a Child."

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Worcester, Mass.

Birth

HULSLANDER—August 7, to Rev. and Mrs. Paul Hulslander of Oneonta, N. Y., a son, David Austin Hulslander.

Church Register

HERALD CALENDAR

Hedding Campmeeting and Young People's Institute, Hedding, N. H., August 22-29
Northeastern Jurisdiction Summer Leadership Training School, Scranton-Keystone Junior College, La Plume, Pa., August 24-31
Wisconsin Conference, Appleton, Bishop R. S. Cushman, August 25
Asbury Grove Assembly and Campmeeting, August 29-September 5
Christian Service Institute, Asbury Grove, August 29-September 6
Maine Conference Summer School of Ministerial Training, Lake Cobbosseecontee, August 30-September 4
National Conference of the Methodist Youth Fellowship, MacMurray College, Jacksonville, Ill., August 31-September 4
Kentucky Conference, Lexington, Bishop U. V. W. Darlington, September 1
Summer School of Ministerial Training, Wilbraham Academy, Wilbraham, September 6-10
Augusta District Conference, Gardiner, Me., September 8
Erie Conference, Stone Church, Meadville, Pa., Bishop J. H. Straughn, September 8
Nebraska Conference, First Church, Lincoln, Bishop W. C. Martin, September 8
National Methodist Rural Church Conference. Columbus, Ohio, September 8, 9
Bangor District Conference, Brewer, Me., September 9
Portland District Conference, Saco, Me., September 10
Louisville Conference, Columbia, Ky., Bishop U. V. W. Darlington, September 15
Religious Education Week, September 26-October 3

WHY SOUTH AMERICAN MISSIONS? —Dr. John A. Mackay's article entitled "Hierarchs, Missionaries, and Latin America," which appeared last May in *Christianity and Crisis,* has been reprinted by the Committee on Cooperation in Latin America. Any interested pastor may obtain a copy by writing the Committee at 156 Fifth Avenue, New York City.

Bits of Fun

Few men know how they tie their ties; they just do it. Once a traveling secretary became flustered. No matter how hard he tried, the tie would not come out right. In despair he started down the corridor of his hotel, looking for help. He appealed to the first man whom he met. "Won't you please tie my tie for me?"

"Yes, if you'll lie down on this table."

After the tie was in place the secretary asked, "Why did you make me lie down?"

The stranger replied, "I happen to be an undertaker!"—*Advance.*

Sergeant Eddie Watson is a courteous doughboy. Ever mindful of the censor who reads his mail, he stopped in the middle of a sentence recently to interpolate:

"Excuse me. Lieutenant Leslie, this is my wife. Honey, this is Lieutenant Leslie—the censor."

Then he started a new sentence, and as an afterthought wrote:

"Crowded in here, isn't it, Honey?"—*Prairie Farmer.*

Hostess (at children's party to small boy): "Well, my little man, how are you?"

John (aged four): "Quite well, thank you, except for a bit of a whooping-cough."—*Montreal Star.*

"I am Brave Eagle," said the Indian chieftain, introducing himself to the paleface visitor. "This is my son, Fighting Bird.

"And here," he added, "is my grandson, Four-Engined Bomber."—*Wall Street Journal.*

Visitor (to angler at riverside): "Is this a good place for fish?"

Angler: "Yes, I never see any of them leave it."—*Selected.*

Miscellaneous Advertisements

FOR SALE—Aeolian pipe organ, Kareemo Furniture Co., 99 Broad Street, Pawtucket, R. I.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

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WANTED: Christian couple with farm background to develop livestock, agriculture, and forest on church-owned fresh air farm in southern New Hampshire. Appreciate statement of training and experience in first letter. Rev. L. C. Bockes, R. F. D. 2, Hudson, N. H.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Department 55, Scranton, Pa.

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BOSTON UNIVERSITY

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Boston University is one of the leading universities in America, both in size and in academic achievement.

It was founded one hundred four years ago (in 1839) by Methodists, the original purpose being to train men for the ministry. Thirty years later—in 1869—it was chartered as Boston University, three leading business men of Boston becoming its founders. It was at that time changed into a general university, the chartered purpose being effectually "to promote virtue and piety, and learning in the languages and the liberal and useful arts and sciences."

Although the charter made Boston University non-sectarian, yet it has always been recognized by the Methodist Church as a "church-related" institution.

Its School of Theology has a distinguished record. Twenty-six of its graduates have been elected Bishops, and thousands have become leading pastors, missionaries, college and university professors and presidents, religious journalists, and achievers in every other field of Christian service.

Its School of Law has an equally honorable record. Five hundred and seventy-seven men trained in this School have been elected members of state legislatures and of the United States Congress. Among its graduates we find eighty-five mayors of cities and ten governors of states. For more than twenty-five years a majority of the justices of the Supreme Judicial Court of Massachusetts have been graduates of this School, as have also a number of justices, including chief justices, of several other Supreme Courts. Indeed, in proportion to their number, more of the graduates of Boston University School of Law have become judges than of any other school of law in the country.

The same story of excellence can be told of all the other Departments of the University—the School of Medicine, the School of Education, the School of Social Work, the College of Liberal Arts, the College of Business Administration, the College of Practical Arts and Letters, the College of Music, Sargent College of Physical Education, and the Graduate School.

Boston University's leadership is outstanding in every sphere of education, from grade schools to universities. In Robert Lincoln Kelly's book, "The American Colleges and the Social Order," Boston University is listed as a "Mother of Colleges." The author points out that alumni of Boston University have founded fifteen institutions of higher learning in the United States and six in foreign countries, and that a total of one hundred and ninety alumni of Boston University are or have been college and university presidents.

At the present time, Boston University is rendering its optimum of war service to our country. It has been approved by the Army not only for the basic engineering course which many institutions have, but also for the highly specialized "Foreign Area and Language Program." It is one of some twenty institutions in the entire country so approved. The School of Medicine is filled with future physicians for both the Army and the Navy. Eight hundred carefully selected young men in uniform are enrolled in Boston University in these various courses.

But notwithstanding its war service, Boston University continues to be an educational institution. It has several thousand civilian students. Quality in education is its emphasis, whether for military or civilian purposes.

Boston University has received many recognitions. Its various Departments are members of or on the approved list of every accrediting and standardizing agency in their respective fields. As long ago as 1889, Boston University was awarded the Gold Medal at the World's Exposition in Paris, and as recently as 1936, Boston University was awarded the FIDAC Educational Medal by the "*Federation Interalliee des Anciens Combattants*" at Warsaw, Poland.

The University's location in the heart of Boston, "the Athens of America," provides it with an atmosphere congenial to scholarly pursuits. Famous patriotic, historical and literary shrines stimulate the intellectual appetites of the students.

Boston University invites you to establish within it memorials to loved ones. Write to the President for information concerning memorial endowments and new buildings. Write also for catalogues and for information of a general character.

DANIEL L. MARSH, *President*

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